

THE SIGNES

OR

AN ESSAY CON-
cerning the assurance of
Gods loue, and mans salua-
tion; gathered out of the
holy Scriptures.

By NICHOLAS BYFIELD,
one of the Preachers for the
Citty of CHESTER.

2 COR. 13. 5.

*Examine your selves whether ye be in the
faith: proue your owne selves. Knowe
ye not your owne selves, how that Je-
sus Christ is in you except ye be repro-
bated.*

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THE SIGNET

OR

AN ESSAY CON-

cerning the Influence of

God's Love upon the Heart

Illustrated out of the



by J. H. BURTON

Author of 'The Heart of Man'

and 'The Heart of God'

London

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1881



TO THE
TRVELY RELI-
gious, and his most af-
fectionate friend, *Mistrie*
Iane Ratcliffe, wife to M^r.
Iohn Ratcliffe, Esquier,
Alderman and Iustice of
peace, late Maior
of the Citie of
Chester,

Race be un-
to you and
loue, with
faith from
God the father, and the
Lord Iesus Christ. The
A s impor-

The Epistle

impertinencie, of diuerse
of my hearers, and the ex-
pectation of many of all
sorts, together with my de-
sire to yeeld some account
of my long vndelightfull
leasure, haue inclined me
to prepare some of my
publike and priuate la-
bours, for the common
view: hoping that the a-
bounding respect of my
friends will couer the
wants, and weakenesses
which other men will soo-
ner espie. Howsoever I
haue long meditated, a
worke of greater labour,
then this ensuing treatise
yet in the meane time I
haue

Dedicatorie.

haue beene willing to tast
the approbation of good
men, and make my best
aduauntage of the cen-
sures of the many minded
multitude, by aduentu-
ring to send forth these
first fruites, as a handfull
gathered out of the rest.

Worthie Gentle-
woman, there are manie
reasons induce me to pub-
lish these signes vnder
your name, your singu'ar
loue and liking of my mi-
nisterie; together with
your reuerent and willing
entertainment, of faith-
full Ministers receiuing
them as the messengers of
the

The Epistle

the Churches, and the glorie of Christ as partners and fellow helpers, walking in the same spirit) challengeth from vs some publike testimonie of our acknowledgemēt of Gods grace, and of the ioy, vberewith vve reioyced for your sake; besides constant indeauour to make vse of all opportunitie: for your resolution, and direction, in the seuerall conflicts, and cases of your conscience. I haue had occasion fully to know your order, and manner of life, your desires, purposes, seares, & vprightnes,

Dedicatorie.

nes, your faith, your loue,
your obedience: and there-
fore being assured, that
you are marked euen
with euerie one of these
signes, vwhy should I not
say vnto you, as sometimes
Iob said of himselfe. Be-
hold your signes that
the Almighty wil wit-
nesse for you. And I am
vell assured, that this
treatise vwill finde good
accesse vnto the hands
and hearts of diuers in
these parts, euen for the
loue they beare to you, and
for the good they now
beare you haue by ex-
perience reaped from
these

Iob 31.35

The Epistle

these. Neither had I beene easily drawne to publish these, but that hauing occasion in conference with many to make vse of the, I could hardly satisfie them vwith coppies. I spare to alleadge other reasons.

Now vwhat remains but that I should beseech you, and all those vwho finde by these signes the assurance of Gods eternal loue, euen to honour the Lord vwith the continuall sacrifices of praise, the fruite of your lips, vwith confession to his name, oh loue the Lord vwith your vwhole

Dedicatorie.

whole heart, and make
his praise glorious, and a-
bunda more and more, in
the fruites of sincere life,
and in all holy, and hum-
ble conuerſation, liue by
faith, and in nothing be
carefull, but in all things,
let your requests be made
knowne to God, with
thankſgiuing: and as you
haue receiued mercy faint
not, neither be deſcourage
vnder the ſence of your
infirmities and wants,
for they that waite vpon
the Lord, ſhall renew
their ſtrength, the Lord
will power his ſpirit vpon
your ſeede, & his bleſ-
ſing

Phil. 4, 6

1, Cor. 4, 1

Eſa. 40, 31

Eſa. 44, 4

The Epistle

	sing upon your beds: the sunne of righteousness will arise, and there is healing under his wings.
Ma. 24, 2	
Hob. 5, 15 16	You haue a high Priest, that is touched with in- firmities, and therefore you may goe boldly to the throne of grace, to seeke grace and mercy to helpe in time of neede: the pow- er of God is made knowne in weaknesse, and his grace will be sufficient:
2 Cor. 12	the Lord keepeth the feete of his Saints, and will supplie all your wants with his riches in glory.
1 Sam. 2, 9	Blessed be the Lord that holdeth our soules in life, and
Psa. 66, 8, 9	

Dedicatorie.

and suffereth not our
feeie to be moued.

Gracious gentlewoman
be confident in this, that
God which hath begun
his good worke will per-
forme it, till the day of
Christ. for his foundation
remaineth sure: and hee
euer liueth that maketh
intercession for you, and
the mortall seede abideth,
and Christ will be, Ome-
ga as well as Alpha, the
end as well as the begin-
ning: neither feare the
reproach of men. for there
is a hiding place with the
Lord, from the strife of
tongues; and he will put

10

Psa. 1, 6

1. Tim. 2,
19.

Heb. 7, 25

1. Ioh. 3, 9

Reu. 21, 6

Psa. 31, 10

The Epistle

Psal, 31, 18

1. Pet, 4, 5

to silence those lying lipps
that speake such grienous
things, so proudly, so con-
temptuously : vvaite on
the Lord, and keepe his
waie ; they shall assuredly
make an account to the
Iudge of quicke and dead,
that speake euill of the in-
nocent, And the same
God and father of mercie
that hath directed, your
heart vnto his loue, and
refreshed your spirit with
the vspeakeable ioies of
his presence, finish his
owne worke in you : and
as you haue professed, a
good profession before
many that will witnesse,
how

Dedicatorie.

how unblameably you
haue behaued your selfe
among them that beleue;
so stand fast in the Lord,
be stil an example of faith
and puritie, of loue and
feruencie, of meekenesse,
and humilitie, of tender-
nesse, and harmelesnesse,
of shamefastnesse, and so-
brietie, of mercie and
good workes, as becom-
meth a woman professing
godlinesse, that they may
bee ashamed which shall
falsely accuse your good
conuersation in Christ,
keepe the Doctrine you
haue receiued, seeing you
haue learned Christ, as
the

The Epistle

the truth is in him. Strive
to increase in love and o-
bedience to your husband
and care of your chil-
dren & familie, and shew
all faithfulnessse, and dili-
gence in your particular
calling. Prouoke your kin-
dred and acquaintance
vnto repentance, faith,
praier, loue, fellowship in
the Gospell, and good
workes, that thanksgi-
uing may be giuen by ma-
ny to God for you. Let
the word of Christ bee
still your guide: watch
vnto praier, receiue them
that feare God, and make
much of such. Let pati-
ence

Dedicatorie.

ence haue her perfect worke, and commit your waies to God, and trust in him. The Lord make you to abound in loue yet more and more, in knowledge, and in all iudgement, that you may still approue things that are excellent, and be blamelesse in the midst of a crooked & peruerse people: the Lord perfect in you whatsoeuer is wanting, and fulfill the good pleasure of his goodnesse, and the worke of your faith with power. The Lord increase in you that holy conuictionnesse, to be
with

The Epistle, &c.

*with the Lord, looking
for the blessed hope, and
glorious appearing of the
great God, and our Sani-
our Iesus Christ.*

Farewell, May. 1614.

Yours according to the
common faith.

N. BYFIELD.



A SHORT

Treatise concerning
Assurance.



Concerning
the assu-
rance of
Gods fa-
uour, three things may
be considered of. First
the proofes. Secondly,
the Lets. Thirdly, the
signes.

That a Christian in
this life may be infalli-
bly assured of Gods fa-
uour

B

1. Cor. 13.

5.

uour to himſelf in particular, and that hee ought to ſeek this aſſurance, as a matter of ſingular neceſſity, theſe places of Scripture proue. The Apoſtle Paul chargeth the Corinthians to *Examine themſelues, whether they be in the faith, and requirerh this prouing of themſelues with ſuch earneſtneſſe, that he ſaith, know yee not your owne ſelues, how that Chriſt Ieſus is in you, except ye be reprobates? As if he would auouch it, that a man can neuer haue found* com-

comfort of his election
till he get this assured
knowledge of Gods fa-
vour in Christ. And
the Apostle *Peter* ex-
horts Christians to use
all diligence to make
their calling and electi-
on sure whatsoever car-
nall persons speake a-
gainst it. *Iob* vehement-
ly desires there were a
perpetual record of his
words, when he speaks
of his assurance, that
no man might thinke
he spake passionately,
or vaine gloriously; *He*
knew that his redeemer
lived, and that at the last
day

2. Pet. 1.

10.

Ioh. 19. 33.

25. 26. 27.

1. Cor. 2.
10, 11, 12.

2. Cor. 5. 1

2. Cor. 5. 1
1. Cor. 2. 10, 11, 12.

day, his very fleſh ſhould
be raiſed, & he ſhould ſee
God with ioy. By the ſpi-
rit of God a Chriſtian
knowes the things of
God: yea to this end haue
we receiued this Spirit
which is of God, that wee
might know the things
which are freely giuen vs
of God: yea it ſearcheth
the deepe things of
God. And in the ſecond
of the *Corinthians* Gods
children are ſaid to
know their glorificati-
on: as certainly as by
ſence and experience,
they know, that their
bodies, which are their
earth-

for assurance.

5

earthlie tabernacles
shall bee dissolved : so
certainely are they as-
sured of the building
of God, not made with
hands, eternall in the
heauens: yea they are
alwaies confident here.
in; and therefore Gods
seruant are taught to
pray for the spirit of
wisdom and reuelati-
on, that the eyes of
their vnderstanding
may bee inlightned,
that they might know
the hope of their cal-
ling, and the riches of
their inheritance, and
the exceeding greatnes

1. Cor. 5.
6, 8.

Eph. 1, 18.
19.

B 3 of

2.Tim.1.
12.

1.Ioh.3.14
1.Ioh.5.13
1.Ioh.5.19

of Gods power to-
wards them, vpon this
aſſurance. *Paul* knowes
whom hee hath beleeu-
ed, and no afflictions
ſhould hinder him,
but he will ſettle vpon
this perſwaſion, that
God will keepe his
ſoul, which he hath cō-
mitted to him againſt
the day of Chriſt. The
Apoſtle *Iohn* ſaith, *We*
know that we haue paſ-
ſed from death to life,
And again, ye may know
that ye haue eternall life.
And again we know that
wee are of God. And the
Apoſtle to the Epheſi-
ans

and faith, that in Christ
we have boldnesse and ac-
cesse, with confidence by
faith in him: yea the ve-
ry words of assurance
are found in Scripture
where it is shewed, that
we may have much as-
surance, yea full assu-
rance, yea the riches of
full assurance: and men
are earnestly exhorted,
to vse all diligence to
get this full assurance
to the end; and when
it is once had, neither
death, nor life, nor An-
gels, nor principalities,
nor things present, nor
things to come, nor
B 4 height,

Eph. 3. 12.

1. Thes. 1. 5

Heb. 10.

12.

Col. 1. 2

Heb. 6. 11

Rom. 8. 38
39.

height, nor depth, nor
anie other creature
should be able to sepe-
rate them from this
loue of God in Iesus
Christ.

Lets,

THe attainment
of the sence,
power, & com-
fort of this assurance
is exceedingly hinde-
red in all sorts of peo-
ple. First, For many can
neuer attaine it, bee-
cause they are forestal-
led with euill opinions
about it, they thinke it
is

is impossible to be had,
or it is needelesse, or it
is presumption to seek
it; or it would prooue
a nurse to security if it
were had. Secondly, in
the most, common
hope serues the turne
and supplies presumptu-
ously the roome of
this sacred gift, Third-
ly, many heare & pro-
fesse, and goe farre in
the opinion of others,
and yet get not assu-
rance; because they
take not a sould course
for the mortification of
the body of sinnes that
are passed, whereas it

4

1. Cor. 13.
58.

5

is certain assurance can neuer be had, till there be some sound course taken, in the acknowledgement, bewailing, and reformation of them. Fourthly, besides a barraen life is an vncomfortable and vnsettled life, and contrariwise to abound in Gods worke, hath steadfastnesse, and a secret rest of heart, as an vnspokeable companion of it. Fifthly, *Melancholy* also (that is terrors and griefes, of which a man can yeelde no true reason) is in diuers

a mighty let to the settled assurance they might haue. They are so eaten vp with those strong conceits that all the comfort is propounded most anend, prooues as water spilt vpon the ground: especially when this humor is nourished by some extraordinary distemper of the body; Physicke, not arguments of Scripture must here be vsed, or rather both of them. Sixthly, the loue of earthly things is another great impediment: many professors
haue

7

haue their thoughts
and cares so eaten vp
with worldlineffe, that
they cannot seriously
hold out to follow
the directions requi-
site to the attainment
of assurances. This grace
requires a minde some
way fitted for contem-
plation. It is a know-
ledge will neuer be had
with looking downe-
ward. Seuenthly, fur-
ther, many are so passi-
onate and froward,
they can get no rest in
their heart, when as full
assurance would bee
lodged in an humble
and

& quiet brest. Eighthly, Others want assurance, because they neglect the meanes of assurance, which are the word, praier, or fellowship in the Gospel. Ninthly, In some there lodgeth some secret sinne vnrepented of, and this either keepes out faith, or keepes it downe in the cradle, that it can get no strength. Lastly, assurance is the gift of God, and hee bestoweth it on whom hee will.

8

1. The. 1. 5

Eph. 1. 17

Phi. 1. 5, 6

9

10

The

*The signes generally pro-
pounded.*

THere are six-
teene infallible
signes of a child
of God, as may ap-
peare by the testimo-
nie of most apparent
Scripture.

Mat. 5. 3.

First, *Pouerty of spirit*;
for the poore of spirit
are blessed, and theirs
is the kingdome of
heaven.

2 Cor. 7.
10.

Secondly, *Godly sor-
row*, for it causeth re-
pentance, not to be re-
penting off, euen such a
repen-

repentance as is vnto
saluation.

Thirdly, *the loue of the
word*, for this is a sure
comfort in affliction,
and may quicken a
mans heart, this is a sa-
uour of life vnto life,
in them that are saued.

Fourthly, *The loue of
Gods children*; for here-
by we know wee are
passed from death to
life, because wee loue
the brethren.

Fifthly, *Faith*; for
god so loued the world
that hee gaue his one-
ly begotten sonne, that
whosoever beleeueth
in

Pal. 119.

50.

2 Cor. 2.

15.

1. Ioh. 3.

14.

1. Cor. 13.

1. 2. 3.

in him; should not per-
ish but haue euerla-
sting life.

Psal. 84.
13.1.

Sixthly, *Vpright-
nesse of heart*: for God
will giue grace and glo-
rie, and no good thing
will hee with-hold
from them that are vp-
right in heart.

Psa. 97. 11

Rom 8. 9.
14. 16.

Seuenthly, *The spi-
rit of Adoption*. For it
beareth witnes to our
spirit that wee are the
sonnes of God: and if
anie man haue not the
spirit of Christ, he is
not his.

Eighthly, *Holy de-
sires*. For euery one
that

that thirsteth, shall haue
of the water of life free-
ly: & if they will heare,
their soules shall liue,
and enioy the sure mer-
cies of *Dauid*, they are
blessed, and they shall
be satisfied.

Reuel. 21. 6

Esa. 55. 1, 2
3, 4.

Mat. 5. 6.

Ninthly, *The spirit
of praier or supplicati-
on*; for who soeuer cal-
leth on the name of
the Lord shall bee sa-
ued.

Ios. 2. 32

Zach. 12. 1
10.

10 *The obedience of
Christ*, for he is the au-
thor of eternall salua-
tion to them that obey
him.

Heb. 5. 9.

I I Saving know-
ledge

Ioh. 17. 3.

ledge. For this is eternall life, to know God, and whom hee hath sent Iesus Christ. It is not onely a signe of eternall life or saluation, but the beginning and part of it.

Mar. 16. 11

1. Pet. 3. 21

Rom. 4. 11

12 The Sacraments in the right vse of them are infallible signes of our saluation, and to that end ordained, for hee that belieueth and is baptised shall bee saued. Hence it is said, Baptisme saueth vs: they are sure scales of the righteousness of faith.

13 The

13 *The loue of God:*
for if a man loue Christ
the Father will loue
him, and come vnto
him and dwell with
him.

Ioh. 14. 23

14 *The feare of God:*
for it is a fountaine of
life, to depart from the
snares of death.

Pro. 14. 27

15 *Loue of our ene-
mies:* for it is not one-
ly a signe of a Christi-
an, but of a perfect
Christian.

Mat. 5. 44.
48.

16 *Desire of death.*
For a crowne of life is
layed vp for all them
that loue the appea-
ring of Christ.

2. Tim. 4.

The

The signes particularly expounded;
and first of pouver-
tie of Spirit.

Spirituell pouvertie may bee tried either by properties, or by effect.

Gods poore haue eight properties.

First, They are sensible, and that first of their owne wants and misery, by nature and daily sinne. Secondly, they know when they see Gods iudgements, that it was the word of the

the Lord. Thirdly, they tremble at Gods word, and feare his displeasure, while it yet hangs in the threatening. Fourthly, they are sensible of that speciall goodnesse of Gods mercy; when a man is poore and needie, he can say with *David*, *mercie is good*. Fifthly, they are sensible of their owne mortalitie: they haue feeling impressions of their fading condition.

Secondly, they are thankfull, and that for lesser mercies; a poore man

Esay 66.2.

Psal. 109.
10.

Psal. 109.
21.

man is glad of a pen-
nie, whereas a rich man
cannot bee touched
with so small a fauour,
Gods poore will praise
Gods name for the ve-
ry crums that fells from
his table: and as anie
are more poore and
humble, they are more
thankfull.

Thirdlie, they are
teachable, and willing
to bee appointed and
instructed; it is a great
signe a mans heart is
not humble, when he
must haue so much to
doe, before he can bee
perswaded to anie
truth

truth, or dissuaded
from anie sinne: pride
and ignorance is hard
to learne.

Fourthly, they are
hungrie people, espe-
cially greedie after the
food in Syon, they
loue it, they desire it,
they esteeme it, they
are satisfied with no-
thing better then with
it, it is the reliefe of
their hearts forever.

Psal. 122. 16
& 132. 15

And there are five ef-
*fects of spirituall pro-
perties.*

THe first is praier:
for Gods poore
liue

liue by begging, if hee be poore, hee will crie vnto God.

The second is *Abnegation*: for this poore man, renounceth his owne merits, hee seeth no good will be had by deserving; for hee deserueth nothing but Gods curse in al things hee forsaketh also the world, both in the lusts of it, and in the companie of the wicked, and all earthly things, as not hauing the chiefe good in them.

The third is diligence in Gods worke ;
ye a

yea Gods poore are
willing to do the mea-
nest and hardest worke
God will be pleased to
set them to : so as they
may finde fauour in
his eies to be accepted
with him, they would
account no worke too
base for them to doe,
but they would bee
glad to doe anie thing
they could with their
best desires and endea-
uours.

Fourthly , Gods
poore, commit them-
selues & all their waies
to Gods care and mer-
cie; they will onely
C trust

Pal. 11. 14

Zeph. 3. 11

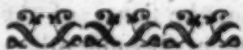
trust in the name of the Lord, and bee contented to let God dispose of them as pleaseth him.

Zech. 3. 13

Fifthly, The last is a feare to offend God in word or deede, by their good will they would doe none iniquitie, nor speake lies, a deceitfull tongue should not be found in their mouth, Gods poore and Gods Turtle doves are all one; so in seperable are harmlesse innocencie and spirituall pouertie.

Psal. 74. 19

Second-



2. *Godlie sorrow.*

WEE may know whether our sorrowes be Godly, if we consider. First, the causes. Secondly, the properties. Thirdly the concomitants. Fourthly, the effects of them. For the first of them wee must consider what raiseth our sorrowes and what asswageth them, for godlie sorrow, is chieflie raised for sinne: and so

Ezech. 9. 4

Psa. 119. 36

Esay 6. 5.

for the sinnes of the time, because others keepe not the law. For *Ezechiel* doubt not to mark them with Gods marke, that mourne for the abomination done in Ierusalem; but wee must vnderstand that this sorrow must bee simple, because God is dishonored.

And further in sorrow for our owne sins, we must mourne, for all sorts of sinnes, for lesser sinnes, as well as greater, for sinnes of our calling, for secret sins as well as open, for sins that

that presentlie trouble
vs, as well as for sinnes
past: for the sins feared
and the corruption
inclination of our na-
tures, for beeloued,
gainefull and pleasing
sinnes, finally for the e-
uill of our good works
as well as for euil works.
Now there are two
notes of great vse, in
triall of sorrow for our
sinnes; the one is, that
wee must sorrow for
sinne as it is sinne; and
the other is, that a man
should not easily satif-
fie himselfe in the mea-
sure, till he can mourne

Rom 7.

Elsay 1. 16.

Zac. 12. 10.
11.

as much for sinne, as he was wont, or now would for losses. The Prophet *Zacharias* instanceth, when he saith; the spirit of God, shold cause them to mourne as in the familie, as one would mourne for the losse of their onely sonne, or as in the common wealth, the subiects would doe, for the losse of a most wor-thie Prince. He menti-oneth their sorrow for *Iosiah*, yet wee must know that teares are not of necessitie, and specially in such na-tures,

tures, as are voide of
teares, for anie other
causes.

Secondly, in asmuch
as sorrow may be God-
ly euen for iudgements
wee must vnderstand
that herein our triall
will be, if we can mourn
rather for spirituall
iudgements, then for
temporall: and among
the rest, if we can feele,
and bewaile hardnesse
of heart, mourning be-
cause we can not mourne
as we ought, and far-
ther if we can be grie-
ued as well for the of-
fence of God as for pu-
nishment.

Psal. 42, 3.
a 137.

Neh 1. 3. 4

Esay 63. 17

nishment.

Thirdly, a christian is principally stirred vp in true sorrow, by the sence of Gods goodnesse ; so as nothing doth more fire him to a desire to abase himselfe and to humble himselfe, euen in the verie dust, in the sence of his owne vilenesse, then to feele and finde the gracious goodnes and readinesse of God to shew mercie. *He feareth the Lord and his goodnesse.*

Huf. 3.

And as godlie sorrow is raised by spirituall

tuall meanes and considerations, so it is aswaged onely by spirituall meanes, those sorrowes that can be healed by sports, merrie companie or the like, are much like the medicines vsed to helpe them; but in godlie sorrow, the same God that wounded them must heale, and a christiā desires helpe from the same word that pierced him.

*Ho. 6. 1. 1.**Thus of the causes.*

THere are foure properties of god-

C 5 ly

lie sorrow which among the rest, we must labour after, and without which we can hardly haue true assistance, that our sorrowes are right.

First, it is inquisitive, it is a hard thing to make sorrow silent, and hee that is truelie pricked in his heart, cannot with contentment smother his doubts, hee will aske the way to Sion, and cannot rest till he haue knowne what to doe to be saued, those that finde so little to aske, and

Ier. 50. 4, 5

Act. 1. 37.

and can be so silent in the presence of Gods seruants, by whom they might bee directed, may suspect their sorrowes.

Secondlie, it must not rest in the beginnings, or probabilities, or hopes, or others good opinions, or the mending of manie things: but a Christian that is truelie humbled will repent stil, though he haue turned, that is, he is so fearefull of being deceiued, through the corruption of his owne heart, and the wiles

Ier 33. 19

wils of Sathan, that he will constantlie hold on to confesse and bewaile his sinnes, till he may finde assured rest vnto his soule.

Thirddie, it will admit nothing against God, but it makes a man condemne himselfe, rather then God; when *David* lay in that mournfull plight, that he could finde no comfort night nor daie, for a long season, and that the question was to be debated whether God had forgotten to bee mercifull, &c. Hee resolves

Psa. 77. 1.

2. 17.

solues; the fault was
in himselfe that it was
his infirmitie, and that
his soule refused com-
fort.

Fourthlie, it will not
rest without cleane-
nesse, godlie sorrow is
not water, but washing
nor every washing, but
such as maketh cleane:
worldlie sorrow may
haue much water, but
cleanseth nothing, but
godlie sorrow greatlie
desireth and loueth
puritie.

Thus of the causes
and properties concer-
ning the concomitants
there

Esay 1.16

there are diuerse things
doe accompanie god-
lie sorrow, by which it
is discerned; for,

First it is ioyned with
a secret trust in the ac-
ceptation of God, so
as no miserie can beate
them from the consi-
deration and inward
affiance of hope of
mercie, in the verie
disquietnesse of the
heart the desire of the
soule is to the Lord, &
before his presence
though a childe of
God, be neuer so much
cast downe, yet hee
waits vpon God, for
the

Psa. 38. 9.

the helpe of his countenance, and in some measure condemnes the vnbeliefe of his owne heart, and supporteth himselfe with the hope of the neuer failing compassions of God: thus it differs from the sorrowes of *Caine* and *Iudas*.

Secondlie, it is ioined with a wonderfull loue of God for hearing of praier, it is most deepe lie affected with euerie mercie of God felt in praier; *Dauid* loues the Lord, because he hath heard his praier

et

Psa. 42. 5
11.

Tam 3. 21

Psa. 116. 1
3.

er at that time when his sorrowes was as the paines of hell.

Psa. 119.
20. 82. 33.

Thirdlie, it is ioined with a longing after the word.

Esay, 61. 2
3.

Fourthlie, it is ioined with a constant desire to glorifie God by a fruitefull profession; euerie one that truelie mourneth in Sion, is a tree of righteousness, the planting of the Lord, that he may bee glorified.

Fifthlie, it is ioined with a spirit of supplications, sorrow that is after God, will teach a Chri-

Christian to pray, that
could neuer praie be-
fore; the spirit of com-
passion, is a spirit of
supplication.

Zac. 12. 10

Lastlie, our sorrowes
must be tried by their
effects, for godlie sor-
row.

First, driues vs to a
dailie and serious con-
fession of sinne in par-
ticular without hiding
anie sinne.

Psa. 38. 17

Secondlie, it breedes
a tender sence of the
burthen of sinne; ne-
uer doth a Christian
feele the heauie load
of sinne as it is sinne,
till

Psal. 38. 5.

till God hath softened
his heart by his spirit.

Psal. 43. 6.

Thirdlie, It workes
a mindefulnesse of
God and his presence,
and a deepe impression
and thought of good
things.

Psa. 51. 17
Rom. 12. 1

Fourthlie, it causeth
a man to sacrifice and
devote himselfe to
God.

Lam. 3. 33
33.

Fifthlie, it breeds
sensiblenesse & thank-
fulnesse for all sorts of
mercie.

2. Cor. 7.
11.

Lastlie, the Apostle
notes seven effects of
Godlie sorrow, care, a-
pologie, indignation,
feare,

feare, vehement desire,
zeale and reueuge.

3. Loue to the word.

IN so much as wicked men; especiallie such as are indued with a temporary faith may haue some kinde of affections to the word, we must careful-
lie trie our selues, and examine our selues seriously.

1. Whether we desire it as our appointed
foode constantlie?

Ps. 119. 20

2. Whether wee
loue them that loue
the

Iob. 23. 11

the word.

Psal. 119.
113.

3. Whether the loue of the word separates vs from the wicked?

Psal. 119
136.

4. Whether we can mourn, because others keepe not the word?

Psa. 119.
14. 73. 111

5. Whether wee loue it aboue all riches and could esteeme it as our heritage?

Psa. 119.
23. 24. 50.
51. 54. 143

6. Whether it bee our chiefe comfort in affliction.

1. Theſſ. 2.
13.

7. Whether in hearing wee receiue it as the word of God, and not of men.

8. Whether we receiue

ceiue it in power and much assurance?

1. Ths. 1. 5

9. Whether it worke effectually in vs the redresse of our waies and freedome from the bondage of sinne.

Ioh. 8. 33.

Psa. 119.

45. 9. 59.

1. Thes. 2.

13.

10. Whether wee loue all the words of God, euen the law that with threatning shews vs our sinnes as well as the gospell; desiring to hide the word in our hearts that wee might not sinne.

Psal. 1. 3

& 119. 11.

11. Whether it be our desire and delight to exercise our selues in it day and night.

Psa. 1. 3.

12. Whe-

Psa. 42. 3.

12. Whether wee
can accompt and feele
the famine of the word
to bee a most bitter
crosse.

Amos. 8.
12. Joh. 6.
37.

13. Whether wee
could bee contented
constantlie to labour
for it, as men doe, for
the foode that perish-
eth.

Psa. 19. 10.

14. Whether wee
finde a constant sweete
taste in it, especially in
the powerfull preach-
ing of it.

Mat. 10. 2.
9.
1. Cor. 3.
18.

15. Whether for
the gospell sake we can
bee content, to denie
our reasons, affections,
cer-

credits, carnall friends
pleasures and profits.

1. Theſ. 1.
5. 6.

4. The loue of
Gods children.

OUr loue to the
Saints may be
tried. Firſt, by
the cauſe. Secondly, by
the extent. Thirdly, the
manner. Fourthly, by
the effects.

For the firſt, to loue
Gods children, becauſe
they are begotten of
God, and for the grace
of Gods ſpirit, by
which they reſemble
God (or rather for the
Lord

Pſa. 136. 2. 3

1. Ioh. 3.

14 & 5. 1.

Lord himfelfe defiring
to expresse our affecti-
ons to them, because
wee doe no good to
God himfelfe) is not
found in anie repro-
bate, and so to loue
them simplie for the
truths sake, whereas to
loue them for beautie,
profit, companie sake,
or any naturall or car-
nall reasons or ends in
no signe at all.

1.Ioh. 1. 3.

3.Ioh. 1.

Eph. 1. 85.

Col. 1. 4.

Phile. 5.

Secondlie, hee that
truely loues the bre-
thren, loues all the bre-
thren; hee that loues
not all the Saints, loues
no Saint aright: a true
Chri-

Christian hath not the glorious faith of Christ in respect of persons, he loues the poorest, if he haue true grace, as well as the richest, yea he loues the absent as well as the present, yea he loues for the truths sake those he neuer saw yet this hinders not the difference of degrees of loue, so as some may be more beloved then others, and that by reason of the greater measure of Gods gifts and graces, or els, by the speciall providence of God when

D the

1st. 2d. 3d.

the Lord linketh the affection of some Christians in some speciall eminencie of respects; and so it is not alwaie needefull, that the persons most loued, bee most gracious; it doth not of necessitie follow that *John* was the most gracious of al the Apostles; though hee were most beloued.

Againe as our loue must bee extendent to all saints; so also must it be to all times, we must loue them as well when they are in aduersity, disgrace, temptation, sicknesse,

Gods children.

51

sicknesse, or any misery;
as when they abound
in prosperitie or good
estimation, &c.

For the third,
this love is without
dissimulation, it is in
deede and trueth, not
in word or appearance
onely. And besides, it is
a most affectionate
and brotherly love.

Lastlie, there are
six effects of true chri-
stian love, for it shewes
it selfe:

First, by honor, and
this honoring of them
that feare the Lord,

First,

2. Cor. 13

1. Joh. 3

18, 19.

Rom. 12

9, 10.

2. Cor. 13

1. Cor. 13

8. Cor. 13

Psa. 133

1. Cor. 13

1. Cor. 13

Psa. 146.

First, an estimation of them, as the only excellent people in the world.

Rom. 15.

19.

3. Job. 6.

1. Thef. 1. 2.

Secondly, a free acknowledgement of their iust praises in all places, for their grace and obedience.

1. Thef.

1. 7.

Thirdly, a willing proposing of them, as examples to imitate.

1. Pet. 4. 8.

Fourthly, a holy endeavour to cover their infirmities, taking things in the best part and sense, not receiving disgracefull reports of them, suffering long, not vaunting them.

2. Cor. 13.

4. 5, 6, 7.

themselves in comparison of them, not easily provoked, not envying them, hoping all things, induring all things, and yet not reioycing in their iniquity.

Fifthly, Apology for them against the reproches and scoones of the world.

Sixthly by delight in their fellowship, and society in the Gospell, in which respect they can be equall to them of the lower sort. Such as finde no need of, nor delight in the compa-

Psa. 136. 3.

Phil. 1. 5.

1. Ioh. 2.

Rom. 12. 16.

ny of Gods children,
or are willing to sort
with none, but their
betters or equals, may
see great cause to bee
humbled, either for
the want of this grace,
or for the weakenesse
of it.

Thirdly, by sympathy
and fellow-feeling;
for in some measure, a
childe of God is like
affectioned: He can in
some measure weep
with them that weep;
and reioyce with them
that reioyce, especially
they reioyce, to heare,
or know their soules
prof.

Rom 12.
9.16

3 Ioh. 3

prosperity.

Fourthly, by weldo-
ing, & mercy, this loue
is bountifull, pittifull,
tender, hath bowels
both of spirituall and
outward mercy, it glad-
ly receaueth the saints,
it communicates to
their necessitie willing-
lie, and with a readie
minde.

Fiftly, by a desire to
walke in offensiuely,
he that loueth his bro-
ther, there is no occa-
sion of stumbling, or
scandall in him.

Lastly, the true loue
of Gods children, will

D 4

make

Plal. 16, 3.

Rom. 12

10, 13.

Phile. 7,

1. Pet. 3, 8,

& 4, 8.

1. Ioh. 3,

17.

3. Ioh 5

1. Ioh. 3, 10

Ephes. 4,

15, 16.

1. Thes. 3.

12, 13.

1. Joh. 5, 2.

make a man grow vp
the faster into Iesus
Christ, in all grace and
holinesse.

5. Faith.

INasmuch, as there
are diuers kinds of
faith, and experi-
ence shewes in many
that giue no signes of
repentance, that they
will not bee beaten
from a confident per-
swasion, that Christ di-
ed for them, euen for
them in particuler. It
stands vs in hand to try
our perswasion by the
true

true rules of scripture,
and if it will abide the
triall of the touch-
stone, we may lay it vp
as hid treasure, and a
wonderfull grace of
God, and if otherwise
we may repent of pre-
sumption, as a deceave-
able sinne.

Faith may be tried.

1. *By the Cause.*
2. *By the Properties.*
3. *By the Concomitants.*
4. *By the effects.*

For the first, true
faith cometh by the
hearing of the word
D. 5. prea-

Rom. 10,
14.

preached : It is no naturall endowment, nor gotten by naturall helps ; But first is wrought by the holy-ghost, in the preaching of the Gospell, as is plaine by the Apostle. How shal they belceue in him of whom they haue not heard , and how shall they heare without a Preacher.

Secondly, there are 6. properties of faith.

Phil. 3 9
1. Pet. 1, 6

First, it accounts all things most base, in Comparison of the knowledge of Christ, and the loue of God in him

him. Christ is more precious then all the world besides.

Secondly, it will re- ceave the testimony of Gods faithfull Mini- sters out of the world, against the world.

1. Thes. 1,
10.

Thirdly, it is such a perswasion as cannot abide hipocrisy, but purgeth the hearts of it, as of a most hatefull sinne, and is therefore called vnfeined.

2. Tim.
1. 5.

Fourthly, it will en- dure triall; cast it into the fire of tribulation, and manifold afflictions and disgraces, and

1. Pet. 1. 7
2. Tim. 1,
12.

tem-

temptations, yet it will not perish, nor be ashamed; it is a plate for the breast, and a helmet for the head. 1. *Thess.* 5.

Eph. 6. Whereas the best faith that is, not the faith of Gods elect, will prove but dross, if it be cast into the furnace of temptation; further then it is supported by carnall ends and helps.

Luke 8. 13

Fifthly, it will beleue all things that it apprehendeth to be required, threatned, or promised in the word; to beleue some things, may

Acts 24.
14.

may be in other kindes
of faith; especially such
things as stand with
reason, affecting com-
mon opinion, &c.

Sixtly, in affliction
it laicth hold on Gods
promise or providence,
so as it will rest with
quietness, trust and pa-
tience, and not make
hast to the vse of e-
uill, and vnwarranted
meanes, he that beleue-
ueth maketh not hast.

Thirdly, it may bee
tried by the concomi-
tants of it. for;

First, it is sealed by
the holy spirit of pro-
mise

Esay 25.
36.

Eph. 1. 13,
14.

mise ; for in enery be-
leeuer the promised spi-
rit doth print in his
heart the sauing graces
of Christ , from the
sight of which, as from
so many markes, com-
pared with Gods pro-
mises in his word, ari-
seth by the effectuall
working of the spirit,
this assurance or per-
swasion of faith : for
though grace and
faith bee given toge-
ther, and grow vp toge-
ther, yet the assurance
of faith discovers not
it selfe, till it discerne
those companions of it
with

with which it is daily encouraged, and confirmed and settled, that faith that can be without sanctification of the spirit, is not the faith of Gods elect.

1. Thes. 1,
13.

Secondly, it is ioyned with a good and pure conscience. Hee that is truly perswaded of Gods lone in Christ, maketh conscience of all his wayes, to seeke or doe the good God requires, and auoyde the evils God forbids.

1. Tim. 1,
19. 5.
1. Tim. 3, 9
He. 10. 31

Thirdly, it is ioyned with a spirit of discerning, or wisdom in matters

2. Tim. 3,
15.

matters of saluation, the minde being enlightened, to obserue in some comfortable measure, the meaning of the holy ghost, in all things needefull to saluation, in vse of the word, through the power of Gods ordinances, so as the verie simple may and doe attaine to a holy kinde of insight, and sharpnesse of iudgement.

Pla. 119.
130.

Pro. 1, 4, 8,
& 5, 9.

1, Ioh, 5, 10

Rom. 8, 35
16.

Fourthly, The true belecuer hath a witnesse in himselfe, euen the witnesse of the spirit of adoption, infallible

ble certifying himselfe
of Gods loue and his
adoption.

Fifthly, faith may be
discerned by certaine
effects of it; for,

1. It breedeth ioy
vnspeakable and glo-
rious, and that either
through the sence of
Gods fauour and your
presence, or in the hope
of glorie to come.

1. Pet. 1, 8.

Rom. 8.

2. It puts on and
applies a righteous-
nesse, that is not by the
worke of the same, but
in Christ onely.

Rom. 10.

3. It will make a
man speake in the con-
fession,

1. Cor. 4
13. 14.

ession, profession and
defence of the truth of
God, I haue beleueed,
therefore I spake.

1. Cor. 5. 7
Gal. 5. 5.

4. It workes the
longing desires of
Gods presence of glo-
rie.

Gal. 5. 6.

5. It workes an ef-
fectuall loue of God
and Gods children, &
sheweth it selfe by the
fruites of loue.

Heb. 1. 5.

Rom. 1. 17

6. It will main-
taine a Christian in
some measure of suffi-
ciencie and content-
ment in all estates; the
iust liues by faith, not
by friends, money, earth-
ly

Gal. 3. 12.

ly hopes, or helpses &c.
for it will make a man
to lay houlde vpon
Gods promise, and
workes an inward trust
in Gods neuer failing
providence, so as hee
will leaue the successe
of all his labours, or
meanes to God.

7. It excludes, bo-
asting of our owne la-
bours, praises, gifts, or
workes, and in the same
measure workes humi-
litie, that it maketh a-
ny other grace.

8. To overcom-
meth the world, so as
profits, credit, pleasures
car-

Rom. 3. 27
Gal. 3. 22.

1. Io. 5. 4. 5

carnal friends or hopes
doe not sway and rule
the beleeuer, but hee
willinglie and patient
he rests in the treasures
and pleasures of a bet-
ter world, yeelding
himselfe ouer to bee
guided by Christ and
his truth to the death.

Ps. 42. 14

9. It purifieth the
heart from ignorance,
wicked imaginations,
carnall desires, sinfull
perturbations, and all
sorts of secret and in-
ward sinnes. And this
it doth by causing a
man, dailie to seeke
pardon for them in
Christ,

Act. 15. 9

Christ, and by casting
them out by confessi-
on and sorrow, in the
same measure, desiring
inward puritie, that it
reioyceth in Gods
loue.

10. There is a spring
of grace in the heart of
euery beleener, whence
followes daily the ex-
ercise of sundrie sauing
graces, which can ne-
uer bee vnterly dried
vp in the heart of a
Christian, and that
is our sauiour
Christ meaneth when
he saith, out of
his bellie shall flow
rivers

Ioh. 7. 38.

riuers, y of lining wa-
ter.

6. *The spirit of
Adoption.*

THe spirit of a-
doption in the
hearts of Gods
Children, may bee dis-
cerned.

First, by the fire of
zeale and holie affecti-
ons, with which it fills
the hearts of Gods chil-
dren; especially in the
use of Gods ordinan-
ces, to the information
& reformation of their
lives.

Second.

Mat. 3, 11.

Eph. 5, 19

Secondly, by the much assurance, which especially at som times worketh in the heart.

1. The 1. 5

Thirdly, by a daily holy strife, to preserve grace given vs, and to prevent falling away.

1. Tim. 1. 14

Fourthly, by secret suggestion or direction, by which Gods servants are reclaimed when they goe out of the way, either on the right hand, or on the left.

Esa 30. 21

Fifthly, by the assise it keeps in the heart of a christian, as a spirit of iudgement by which

Esa. 4.

he

he is made, to watch,
arrest, accuse, condemn
and reſtraine himſelfe,
from euerie euill way,
according to the rules
of the word, & before
Gods holy preſence.

Sixthly, by libertie
from the power of
raigning and preſump-
tuous ſinnes; where
the ſpirit of God is,
there is libertie.

Seuenthly, by the
growth and flourishing
of true grace.

Eighthly, by vn-
ſpeakable ioyes, felt in
the preſence of God, in
the due uſe of his ordi-
nance

1. Cor. 3,
17.

Rom. 8. 10

14. 01. 213
Eſay 44. 3
4.

4. 17. 13

nance, by which a christian is enflamed to the loue of God, and all holy duties, and abased to the dust in the sence of his owne vilenesse, called therefore the ioyes of the holy ghost: For, as for carnall ioyes or illusions, either they are not felt in the vse of Gods ordinances, or els they breede pride, and conceited security.

Ninthly, by requests and supplications, affectionable and with confidence powered out vnto God as a father.

Rom. 14,
17.
Ezec. 39
vlt.

Rom. 8. 15
Zac. 12. 10
Eph. 3. 12

7. Uprightnesse of
heart.

IF thou wouldest make triall of the truth and vprightnesse of thy heart, thou must seriously examine thy selfe:

Psa. 32. 2.

Ioh. 1. 4.

Prou. 20.
6, 7.

21. 2. 10.

21. 2. 10.

21. 2. 10.

First, whether thy spirit be without guile, more desirous to be good, then to bee thought to be so, and seeking more the power of godlinesse, then the shew of it.

Secondly, whether thou loue all good things

things aswell as one,
and hate all things as
well as one.

Thirdly, whether
that thou canst loue
and forgive thy ene-
mies, that hate, and dis-
grace, and wrong thee
aswell as thy friends,
that either wrong thee
not, or but by infirmi-
ty.

Fourthly, whether
thou canst bee content
to receiue euill at Gods
hands, aswell as good,
without murmuring
or letting goe thy inte-
grity, being carefull to
approve thy selfe to

E 2 God

Iob 1, 1, &c
2, 3-10

God without respect
of reward, yea though
trouble did befall thee.

1. Kin. 15
12, 13, 14

Fifthly, whether thou
dislike sinne in all, even
in those that are most
neere and deere vnto
thee?

1. Kin. 15
5, 9, 14

Sixthly, whether thou
finde in thy heart a re-
solution to turne from
nothing that God com-
maundeth thee all the
daies of thy life.

Psa. 19, 13

Seauenthly, whether
thou be innocent from
the great transgression.

Eighthly, whether
thou finde an inward
combate and striffe a-
gainst

gainst secret finnes, as well as open finnes, bewailing the transgressions against the inward worship of God, as well as against the outward.

Ninthly, whether thy heart bee humble, patient, teachable, and tractable in some holy measure, increasing herein by the use of Gods ordinance? an upright heart, is a willing heart.

10 Whether thy desire bee to walke as in Gods presence.

11 Whether thou
E 3. finde

Heb. 2, 4
Pro, 21, 29
1, Chr, 28.
9.

Gen, 17, 1

Iob 8, 5, 6

finde a desire to be rid
of sinne, and to humble
thy selfe for it, in pros-
peritie as well as aduer-
sitie, and in the begin-
ning of afflictions, as
well as in the extremi-
ties of them.

Psal 7, 10
11, 7.

12 Whether in
wrongs and disgraces,
when thou art inno-
cent, thou canst (in the
sence of thine owne
vnworthinesse of Gods
loue) make God thy
defence, resting in his
fauour and acceptance.

Psal. 33, 1
119, 7.
140, 13.

13 Whether thou
dost endeavour to glo-
rifie God, as well by gi-
uing

uing thanks for blessings and graces, as for praying for supplie of wants, or pardon of sinnes.

14 Whether thy heart be stedfast, and settled, without lying, flattering, or dissembling; so seeking and praying for pardon, and deliuerance in aduersitie, that thou wouldest practise it after release, this was a signe the Israelites were not vpright, in that they would crie to God in their distresse, but care not for their

Pla. 78, 36
37.

E 4 vows

vowes and promises,
so soone as they were
deliuered.

Mich. 2. 7

15 Whether the
word of God doe thee
good above all things?

Rom. 2. 19

16 Whether thy
praise be of God, and
not of men?

1. Chro. 6.

14.

psa. 119. 34

17 Whether thou
dost serue God with
thy whole heart : not
having a heart and a
heart, either waiuering
or deuided? for vnlesse
the whole resolution
of thy soule, with the
vtmost of thy desires,
bee to walke in Gods
waies, thy heart is
not

not vpright.

18 Whether there
be in thee a faithfull
heart, to deale faithfull-
lie in the charge and
calling in which thou
art, and to discharge it
in the conſcionable
feare of God?

1-Chr. 19.
8. 9.

19 Whether there
be any ſinne thou couldest
not willinglie iudg
thy ſelfe for it, without
hiding it, ſo ſoone as
thou knoweſt it to be a
ſinne: This is the ioy of
a Chriſtian, in the ſenſe
of his owne wants and
weakeneſſes, that
though he haue manie
ſinnes

Pſa. 32. 11
22. 31.

sinnes, yet there is no sinne but hee willinglie acknowledgeth it vnto God.

Psal. 101.
2.

20 Whether thou be good at home, as well as abroad.

Psal. 119.
Deut. 18
12-13

21 Whether thou canst be contented to make the Law of God, thy onelie direction in all things?

Pro. 29

22 Whether thou canst bee as carefull to preleuere in grace, as once to be good?

23 Whether thou keepe thy selfe from thine owne iniquitie.

1. Whether thou dost consci.

conscionable endeavour
to forsake thy particu-
lar, formerly-beloued
and speciall sinnes?

1. Sam. 22
24.

24 Whether thou
be free from the raigne
of frowardnesse in thy
way, or peruersenesse
of thy lips.

Pro. 11, 20
& 19, 1.

8. Holie desires.

Our desires may
bee tried fūe
waies. First by
objects of them. Se-
condly, by the quali-
ties of them. Thirdlie,
by

by the concomitantes
or companions of
them. Fourthly, by ef-
fects or consequents of
them. Fifthly, by the
causes or accidents of
them.

For the first, those de-
sires are meant in the
promises, that are car-
ried after things aboue
nature, as the sauyour of
God, the pardon of
sinnes, the rightcouf-
nesse of Christ, the pre-
sence of God, and the
saints in the new Ieru-
salem, the comming of
Christ to iudgement,
victorie ouer the dee-
rest

Psa. 73. 25

Mat. 9

Heb. 12. 30
16.

Reuel. 22
17. 20.

rest sinnes, the remou-
ing of spirituall iudge-
ments, the damnation
of their owne soules;
that Israel might be sa-
ued, and such like.

Rom, 7

Esa. 63, 17

Rom, 9, 3

There are three prin-
cipall qualities in the
holie desires of Gods
elect; for

Lu. 12, 49

First, they are fierie,
that is, such as cause
the heart of man, to
burne within him, with
some measure of zeale
for Gods glorie, indig-
nation at sinne, and fer-
uent affection in Gods
service, whereas the
desires of the wicked,
at

at least are either dull and cold, or transported by the wrongs, ends to the fauouring of sinne.

Secondlie, they are constant: both because they are renewed dailie, as the metaphors of hunger and thirst doe import; as also because they are alike carried to the eternall fruition of the things desired, as to the present enioying of them; Gods seruants desire the fauour of God, the abolishing of sinne, the possession of grace, not to serue a
turne.

turne for the present,
but to be enioyed as
their portion for euer;
for looke how the man
vnregenerate desires to
commit sinne, so doth
the regenerate desire
to forsake; but the for-
mer in some sins doth
commit them, with a
desire euer to sinne and
à secret discontentmēt
to thinke that at anie
time, he should not be
able to sinne. Euen
such a contrarie desire
is there in Gods elect
truely called, they so
desire not to sinne, as it
is their grieve to thinke
that

Esa. 26, 2

that at any time they should againe sinne, yea affliction, doth not quench them but manie times inflame them.

Psa. 27. 4
1, Pet. 2, 2
Psa. 1, 63 1
2.

Acts 2, 37

Thirdlie, they are not idle, which may appeare three waies. First, because they are carried after the meanes of good as well as good things themselves: and that in a great measure too. Secondly, because they are attended with a resolution to doe any thing that their desires may bee accomplished: they aske what should they

they doe to be saued?
as taking it for graun-
ted, that they must bee
industrious in Gods
worke. There is no la-
bour, but they would
endenour to doe it, so
the Lord would bee
mercifull vnto them to
graunt them their de-
sire, yea when they
haue done all, they still
are humbled because
they can doe no more,
nor no better. Third-
lie, they cannot rest till
in some happie mea-
sure they overcome,
the most masterly cor-
ruption eicher of na-
ture

Rom. 7, 5

ture or life.

Thirdlie, holy desires are accompanied:

Mat. 13.
45-46.

Psa. 42.

Psa. 63. 1. 3

First, with a supernaturall valuation of the worth of spirituall things accounting them pearle of the best price not to deere bought if they buie them with the sale of al they haue; and contrariwise accounting themselues exceeding poore and distressed; if they want them or the meanes of them, esteeming Gods louing kindnesse better then life.

Secondly, with a volun.

voluntary forsaking of the vnnecessarie pleasures and profit of the world, thankfully receiving the promises of a better life, and easily confessing that they are strangers and pilgrimes on the earth.

Heb 11.13

Thirdly, with a constant and secret meditation of heavenly things desired, what one desires seruently, hee thinkes on almost continually.

Isay 26.9
Pla. 63. 1,
6.

Fourthly, Holy desires shewe themselves by diuers effects or consequents of them, especially

especially if they be satisfied.

Pro. 11, 23

Rom. 7. 25

First, they chase out euill desires and raise vp a dailie combat against the most secret corruptions of nature.

Lam. 3, 19

Secondlie, the excite a frequencie and feruencie in praier to God in secret.

Ec. 35, 7. 8

Thirdlie they worke a resolution to walke in the way, that is called holie, yea so gracious is the Lord, that the most simple, if their desires bee most true, attaine to some happie mea-

measure of reformation.

Fourthlie, if the Lord graunt their desires, there followes:

First heauenlie kinde of satisfaction and contentation with singular delight in the soule.

Ps 63, 5
Ier. 32, 25,
26.

Secondlie the vowes and wishes of infinite and eternall thankfulnessse.

Pla, 63, 4.

Thirdlie a groweth and springing vp as among the grasse, or as willowes by the water courses.

Esa 44, 3
1. Pet. 2, 2
2. 2. 2. 2.

Lastlie, they arise from a broken & humbled

Mat. 5. 4. 5
6.

bled spirit, and the more they are inflamed, the more humbled they continue to be.

9. The spirit of praier.

HE that calleth on the name of the Lord aright, discovereth the spirit of grace & praies in his heart, by these things.

1. Pet. 3. 1
1. Ioh. 5. 14

1. He askes according to Gods will.

Mat. 11. 14

2. Hee praies with perswasion, that God will

will heare, he belecueth
he shal haue it, he praies
in faith and assurance
of heart before God.

3. He praies in the
name of Christ in the
sence of his owne vile-
nesse by reason of his
wants and sinnes.

4. He will praie at al
times.

5. He is effectuallic
feruent, he hath the af-
fections of praier.

6. Praier makes him
exceeding wearie of
the world, and willing
to forgoe societie with
the workes of iniqui-
tie.

7. When

Iam. 1. 6, 7.
Psa. 69.
1. Ioh. 3, 19
12.

Ioh. 14, 13
Psa. 86, 1.
1 & 143, 4

Ioh. 17.
Psa. 116, 3

Iam. 5, 16
Psa. 6, 8.

Psa. 68, 9,
& 39, 12.

7. When he knowes not how to pray as he ought the spirit prepares his heart, excites holic desires supplies with words and power of affection, or else worketh inward vnexpressable groanes.

Rom. 8, 26
27

8. He findes a holic rest and quietnesse in his conscience & heart with spirituall boldnes and confidence of trust in God, if the Lord heare graciously.

Pl. 3, 4, 5, 6

Pl. 116, 1, 7

9. He findes answers from God, by the witnessse of the spirit of adoption: in which the Lord

Pl. 91, 15

17. 1

Ier. 33, 3

and V. 5

Lord deales somtimes
wonderfully with his
people.

Esa. 31, 19
38, 9.

10. He loues God
exceedinglie for hea-
ring his praier, and de-
sires to keepe himselfe
in the loue of God.

Psa. 116, 1.
Iude 20.

11. His praier pro-
ceede from a heart that
loues no sinne: but wil-
lingly departeth from
iniquitie, and desireth
to keepe his com-
maundements; and to
doe that which is plea-
sing to Gods sight.

2. Tim 2,
19, 22.

Iob. 8, 5, 6

1. Iob 3, 22

12. He loues praier
in others.

1. Tim, 2,
22.

13. He is oftentimes

F dis-

Zac. 12, 10

Pla. 55, 1, 2

dissolued into much sorrow for his sinnes, while he stands before the face of God.

Gal. 4, 7

Rom. 8, 15

14. He feeleth the confidence of assurance that God is his father.

Pla. 28, 7 &

88, 13, 14

15, 143, 7

Ioh. 16, 23

24.

15. If the Lord be silent and answer not, but hides his face, his spirit faileth, and hee is as one that goeth down to the pit, it troubleth him as a sore crosse, & contrariwise.

Pla. 69, 10

13 & 142

2. 5.

16. Prayer is his chiefe refuge, and he wil pray, though prayer bee in neuer so much disgrace, and power out his

his complaint, & shew
all his trouble.

17. Hee strives a-
gainst deadnesse of spi-
rit and distractions as
a heauie burthen.

Psa 36. 4. 3

*10. The obedience
of Christ.*

Our obedience
will be appro-
ed and accep-
ted in Christ, if it be an
obedience that will
beare triall in the rules
following.

First, if it arise out of
lo e to God and good-
nesse. The obedience

Deut. 30.

20

Iosh. 22. 5.

Mat. 4. 19

Rom. 6. 17

Ex. 35. 26

1. Kin. 9. 4

Jer. 11. 4

Ioh. 15. 14

of Gods elect is from the heart, not constrained but volūtary, their hearts being inflamed with the sence of Gods goodnesse, and humbled when they haue done their best, that they cannot bring more glory to God; it is a ready obedience without repining, excuse or delay.

2 If it bee in all things, with respect to all Gods commandements, a wicked man may obaie in many things but there is som one commandement

he

he would be dispensed
withall as *Herod*.

Act 13. 22
Deu. 30. 2

3 Hee can bee con-
tent to obey against
profit, pleasure credit;
libertie, ease or the li-
king of the world or
carnall friends, prefer-
ring Gods cōmaunde-
mēts aboue all things;
yea life it selfe.

Ier. 35
Heb. 11. 8
Ge. 22. 12
Pro. 7. 2

Acts 5. 29

Mat 16. 25

4 If it follow the
conscionable practice
of the duties of morti-
fication, of sinnes past
or present, the reforma-
tion and profession of
such people as did ne-
uer in secret humble
their soules for sinne,

1. Pet. 1.
225

may bee much suspected, for our hearts must be purified to obey the truth.

5 If it bee in absence as vvell as presence, in all companies as vvell as anie, before meane Christians, as before the best, at home as well as abroad.

6 If it be alwaies, as well as for a fit.

7 If we belicue and obey Gods Ministers, as the overseers of our soules and liues, directing vs out of the Word, as vvell as if wee

Phil. 2. 12

Gal. 5. 7

2. King 18

6.

Psa. 106. 3

Heb. 13.

2. Thel. 3

wee were commaunded immediatly from God.

8 If wee obey in the Cōmaundements of faith, as well as life, submitting our selues to God, as well by beleeuing as by dooing, yeelding our seruice as well to the Gospell as to the Lawe.

9 If wee obey in the least commaundement, as well as in the greatest, making conscience of the smallest things required, or forbidden in the Word.

Rō. 10. 16

Rō. 16. 26

1. The. 3. 8

Mat. 5. 19

Gal. 5. 7

1. Pet. 1. 2.

10 It is an obedience that followes the sanctification of the spirit. Holy duties without they flowe from holy graces within; neither can the life bee holy before God, if the heart bee not made holy, by the grace of Iesus Christ.

Rom. 6.

11 It is ioyned with the raigne of no sinne; a Christian that truly obeyes God may haue many sinnes, but there is no sinne to which he yeelds himselfe wholly ouer, by secret vows and resolution as a seru-
uant

want to obey it: hee
 may faile in his obedi-
 ence, so as hee cannot
 do what God requires
 as he requires; but yet
 hee consents to obey,
 and his will is to hire
 himselfe to doe Gods
 worke aswell as he can.
 And to this end hee
 hearkneth to his voice,
 & seekes God with his
 whole heart; that hee
 may keepe his testimo-
 nies, he consenteth to
 obey, and obserues to
 doe: he comes to the
 light that his deedes
 may bee made mani-
 fest.

Esa. 1. 19

Psalm 79. 2

Deut. 6. 39

Joh. 3. 21

Ioh. 9.31

Psa. 66.18

Lastly, our obedience is right & acceptable, if GOD heare our prayers, for God heareth not sinners: and *David* sayth, if there were wickednes in his heart, GOD would not heare his prayers.

II. Sauing knowledge.

SAUING knowledge may be tried:

1. By the objects.
2. By the causes.
3. By the cōcomitants.

4 By

4. By the properties.

5. By the effects.

For the first, by this knowledge the elect are enlightened by the spirit of revelation.

1. To conceive aright of the nature of God, in some measure propounding before the eye of their minds the Lord, as he is revealed in the word, at least by way of negation casting out all likenesses of any created nature.

Jer 9. 24

2. To understand the true manner of Gods worship.

Joh 4. 23

3. To

Ier. 3. 12

3 To knowe their
owne iniquities & vile-
nesse, in respect of cor-
ruption of nature and
life.

Phi. 3. 9. 10

1. Cor. 13. 2

4 To know Christ
as their Saujour.

Ioh. 17. 3

8. 19.

5 To know God in
Christ.

Ier. 3. 1. 34

6 To know the for-
giuenes of their owne
sinnes.

Ioh. 10. 4.

7 To knowe the
voice of Christ, discer-
ning it in some mea-
sure from the voice of
a stranger.

1 Jo. 3. 14

Pro. 9. 10.

8 To knowe their
owne conuersion, and
al needful holy things.

9 To

9 To knowe the things giuen them of God, & especially the inhabitation of the spirit of Christ.

2. Cor. 13. 9
1. Cor. 2.
12.
Joh. 14.
17. 20.

10 To knowe their owne saluation.

Lukas 1. 77

Secōdly, this knowledge may bee discerned from other knowledge, by the causes: for,

1 Flesh and blood hath not reuealed it, it is a wisdom in a mystery, it is giuen of God in Christ by the anointing of the spirit.

Mat. 16. 17

2 Affliction of conscience, breeds the sence

1. Cor. 1.
30
1. Cor. 2. 7
1. Joh. 2.
27. & 5. 10

Ho. 6. 1. 2.

3.

Pl 16. 8. 9.

10.

Pro. 1. 7.

Job. 18. 28

Col. 3. 9.

and experience of it in many, who neuer came to sound knowledge, till they haue beene wounded by the feeling of Gods wrath, or their owne sinnes, or the venomd temptations of Sathan.

3. It is quickned and nursed by the sweete refreshings and contentments felt in Gods house.

4. It is founded vpon the true feare of G O D; the very first beginning of it, is excited by the feare of G O D, and it groweth

Saving knowledge.

III

eth as holinesse, grace,
and good works grow
in vs.

Joh, 7, 17
2. Pe, 3. 18

Thirdly, it hath
sixe companions of it
among the rest, that in
speciall attend it.

1 The loue of the
Law.

Psal. 119.
97. 98

2 A holy estima-
tion of it aboue all
possessions, shewed,
in that a Christiana-
boue all, getting la-
bors to get this vnder-
standing, and reioy-
ceth in it as the fairest
ornament.

Phil. 3. 8

Pro. 3. 3. 4.
7. & 7. 4.
& 8. 9. 10

3 Teachablenesse.

Pro. 8. 3. 7.
7. 2. 1. 9.

4 A

Rom. 8. 5.
2. Cor. 2.
14.

Phil. 1. 9.

Phi 2. 9, 10

Ier. 31. 34

Deu. 4. 6

Pl. 111. 10

Ysa. 33. 6

Joh. 8. 55

1. Joh. 2. 3

2. 5. 24

Phil. 1. 9

10

4. A favour of spirituall things.

5. Sence, that is, inward feelings of the power of the word & ordinances of God.

6 The love of Gods childre which aboundeth as this knowledge growes.

Fourthly it hath six properties.

1 It is affectionate, it is not written in the head, but in the heart and bowels.

2 It tends to action and practice.

3 It is constant and indelible, it hath deepe im-

impressions and much assurance, so as it is not easily vnsetled vvith the pusses of contrary doctrine, nor can it be extinguished by trials or afflictions; therfore it is sayde to be written vpon their hearts.

4 It is sincere, for first it inclineth to receiue all truth, as well as any truth: secondly, it will receiue the truth, though it be against reason, common opinion, profit, or the like.

Fifthlie, It brookes not the impotent rudiments

Jer 31. 34

Pro. 4. 546

Eph. 4. 13

Ioh. 16. 13

1. Cor. 3. 18

1. Cor. 13. 7

diments and beggerlie inuentions of men, in the things of the kingdome of Iesus Christ.

Pro. 14, 3

Sixthlie, it leades a man principally to vnderstand his own way; and by it a man teacheth and admonisheth himselfe.

Col. 3, 16

Lastly, it beareth fruite better then gold *Pro. 8. 19.* and by the fruites or effects it may be knowne.

1. It lasteth out conceitednesse, diffidence, insensiblenesse of Gods mercies and iudgements, and vnthankfulnesse,

ness: he that hath true knowledge, will not lcan to his owne naturall wisdom, hee will trust in the Lord, and acknowledge him in all his waies.

Pro. 3, 5, 6

2. It makes a man humble and lowlie, in the same measure that one abounds in true knowledge, in the same measure hee is made more lowlie and meeke, and carefull in all his waies; no scorner can finde this wisdom.

Pro. 8, 13
14

3. It mortifieth boisterous & unrulie, hatefull

Isa. 11, 9

full & hurtfull affecti-
ons, it will make a lion
become a lambe, and a
beare, or a wolfe, or a
cockatrice, to be wil-
lingly guided, eu en by
a little childe, &c.

Rom. 8, 6

4. It extinguishteth
or greatly dulleth the
sauer of earthly things
and makes a man hea-
uenly minded.

*1am. 3. 17
18.*

5. This and such
like other affects are al-
together set downe by
the Apostle *James* in
his third Chapter, and
the seuentene and
eightene verses.

12. *Lone*

12. *Loue of God.*

OVR loue to
God, may bee
knowne.

First, by the sincere and
incorrupt loue of the
Lord Iesus, the sonne
of his loue.

Eph, 6, 24

Secondlie, by the
loue of his image in al
the saints of God, that
are begotten by him.

1, Ioh, 5, 1

Thirdly, by the base
estimatiō of the world
and the lusts thereof,
for if anie man, loue
the world, the loue of
the

1, Ioh, 2, 15

the father is not in him.

Psa. 63. 2
1, 12

Fourthly, by a deliberate inward inflamed estimation of God about all things, accounting his louing kindenesse better then life, and the signes of his fauour our greatest ioy.

1, 2, 10, 11

Fifthly, by our delight in his presence, which is then approoued.

Psa. 34. 8
37. 4. 1

1. If wee loue to speake often to God by prayer, and heare him speake often to vs, in his other ordinances.

2. If

2. If we loue, and long for his appearing.

2 Tim. 4, 8

3. If we bewaile his absence as a bitter crosse.

Cant. 3, 1

4. If we see the Lord daily before vs.

Psa. 16, 8

5. If we loue his house.

Psa. 16, 8

Sixthly, by our care to keepe his commandments, and to be as he is in holinesse, which may be further tried:

Joh. 14, 21

1. Joh. 4, 17

1. If we willinglie receiue his commaundments, for this is the loue of God, that wee keepe his commandments, & his commandments

1. Joh. 5, 3

dements are not grieuous.

Deut. 10
12.

2. If we serue him with all our hearts and all our soules.

Deu. 11. 22
Ios. 22. 5.

3. If it be our care to walke in al his waies and not to offend in any thing.

Seuenthly, by our sensiblenesse of his dishonor if we be more vexed for his dishonour, then our owne disgrace.

Psa. 63. 2, 3
4. 6, 8 107
22.
Iob. 36. 24
Deut. 6. 2.

Eightly, by remembering his benefits and magnifying his mercies, for what wee loue we easily praise.

Ninthly,

Ninthlie, by our care
not onely to do his wil
but to please him, be-
ing more encouraged
with his praise and ap-
probation, then the
praise of al men.

Exod. 15
2.
1. Ch 28. 9
1. Co. 7. 23
Heb. 12. 28

10. By a willingnes
to suffer anie thing for
his sake.

Joh 22. 15
to 19.

11. By a detestation
as of sinne, because
God hates it, so of sin-
ners, because they hate
God.

Pla. 97. 10
Pla. 139
25. 21

12. By our desire to
stirre vp our affections
after God, auoiding
what might steale away
our hearts from him,

G

and

Isth. 23. 11

and delighting in al the waies, by which our hearts might be inflamed towards him, and to this end taking heede to our selues.

Psa 18. 2. 3

13. By our running to him in all aduersitie, making him our defence, our rocke, our refuge in all trouble, to them we first runneto make our mone, whom we most loue.

14. By our willingnesse, affectionatelie to doe the meanest office vnto God, or Christ, or for his sake this was a signe

signe that *Marie* loued much, because she was content to wash with her teares, and wiped with her haire the very feete of Christ.

Luk. 7. 44
4 5. 46, 47

15 By our humility in the sence of Gods loue to vs, for ere the more a Christian discouers Gods loue to him, the more his affection to God, makes him seeme base & vile in his owne eyes.

1. Cor. 8. 3

16 By our sorrow for our sinnes and willingnesse to forsake and cut off from vs, the most gainefull
G 3 and

Deu. 30, 6

gainfull and pleasing
corruptions, this is
ment by the circum-
cising of the heart, that
we might loue God.

13. *The sacraments.*

THe sacraments
are sure scales
and infallible
pledges of Gods loue
and our saluation, to
the worthie receiver:
and he receiues wor-
thelie.

1. Col. 11

First, that desires to
search his heart and ex-
amine his life, before
he receiue.

Second-

Secondly, that discernes the Lords body that meditates oft, and is in knowledge infallibly perswaded of the inward & effectual presence of the Lord to he worthie receiuer.

Thirdlie, that eates with sorore her's, that is, that comes with some measure of sence and feeling with the burthen of his sinnes, & desire to make them his greatest sorrow.

Fourthlie, that resol- ueth and purposeth and inwarldlie, cou- naunteth in his soule,

Exod. 12

1. Cor. 5, 8

to devote himselfe to God, and godlinesse, and to strive against euerie sinne that hee knowes may offend God.

Mat. 26, 16
Col. 3, 12

Fifthlie, that constantlie desires to beleeue Gods mercie in Iesus Christ to his owne soule in particular; and comes with a perswasion, in some measure of the operation of God, in the inward grace of the sacrament.

Sixthly, that fees the ioies of Gods presence, and the working

ing of Gods spirit, inwardly sealing in his heart the perswasion of his interest in Gods promises, bearing witness to his spirit, that God is graciously reconciled in Christ, and his sinnes are pardoned, &c.

Eph. 1, 13
1. Cor. 1, 21

Seuenthly, that loves all the brethren and desires to bee furthered in all holie communion with them, both in grace and glorie; being readie to witnesse before God and men his resolution to honour and

1. Cor. 10

G. 4 cleave

cleaue to them aboue
all other professions &
sorts of mē in the world

Eightly, that desires
to liue in peace and
godlie vnitie, and wil-
linglie forgiveth al that
haue trespassed against
him.

Ma. 5, 6, 14

14. *The feare of God.*

THe true feare
of God may be
discerned; first,
by effects; secondly, by
the properties of it.

First, The true feare
God, workes a care &
endeuour to serue God
and

and keepe his commandements, and by the feare of God men depart from euill : For it teacheth men to hate euill, as pride, arrogancie, the euill way, and a forward mouth : the wise man saith ; *He that walketh in vprightnesse feareth the Lord*, and by that signe he may bee knowne euen by a con- fionable care to walke vprightlie with God in holic life.

Secondly, it casts out carnall feares, he is not in much feare of men, that

Deu. 6. 13

& 8. 6

Pro. 8. 13

16. 6

Reul. 15. 4

Pro 14. 3

Ma. 10. 28

Mat. 10. 28

Eccl. 8. 12, 13

Pro. 1. 7

that can kill the bodie,
that is truly touched
with the feare of God,
that can destroy both
body and soule, hee
feares not their feare,
nor the feares of the
wicked men, but in
some measure sanctifies
God in his heart.

Thirdlie, It makes a
man desirous and ca-
pable of sauing know-
ledge: for this feare of
God, is the beginning
of-wisedome.

Secondlie, there
bee five properties
of the true feare of
God.

First,

First, it is sincere, for he that truelie feares God.

1. Feares Gods offence aswell as pnnishment.

2. Hee will feare Gods presence being carefull to auoide such sinnes, as no eie sees but Gods.

3. He will feare God though he see no reward in his hand.

4. He feares Gods word and is moretroubled and humbled by the threatning of it, then by the threatning of anie mortall man,
and

Pla. 119

and will obey the voice of Gods seruants, whatsoeuer comes of it.

5. He will obey against reason, affection profit, or pleasure, for so saith the Lord to *Abraham*; now I know thou fearest God seeing thou hast not withheld thy sonne, thy only sonne.

Secondly, it is filiall, not seruite, which may appeare in fve things, for first it is ioined with the loue of God, and so is not the feare of reprobates; secondly
it,

Gé, 22, 12

Deu 12, 12
20

it is not compelled by feare or sence of iudgements, but excited by the sence of Gods goodnesse and mercie. For so the conuerts in *Hosea*, are said to feare God and his goodnesse. Thirdly, it guides the heart of man to runne to God, and not from God) to bee healed of the wounds made by sinne and to bee protected, struiuing euen before God, to discover and get strength against the sinnes that trouble them; fourthly
It

Isa. 29, 23
Hos. 3, 5.

Ma. 4, 2

Psa. 31. 19
& 115. 11
& 147. 11

Psa. 119. 79

Mal. 3. 16

It makes a man trust in God, and ere the more it increaseth, the more it worketh assistance and confidence in Gods mercy. 5. It causeth a man to loue and cleave to such as are Gods Children, though they be in disgrace with the world.

Thirdly, it is a speaking feare, it will speak to God by prayer, and to men by conference, it cannot be silent; but will speake in defence of Gods glory & truth and seekes to draw others from sinne.

4 It is a contenting feare, it finds treasures in godlinesse, and is satisfied with his portiō, and will abide satisfied whereas the feares of reprobates are either full of inwarde horror of conscience, or perturbation in the heart.

Esa. 33. 6

Pro. 19. 23

5 It is constant, it is not for a fit, but alwaies, not in sicknesse or misery, but in prosperity, or all abundance, & contrariwise not in prosperity only, when men may feare God without daunger but in trouble also.

Ecc. 8. 12
Deut. 6. 24

15. *Loue of enemies.*

Mar. 5. 44

O Vr loue to our enemies is sincere.

1 If we can pray for them.

Psa. 35, 13
14.

2 If we can voluntarily mourne & humble our soules for them in their distresses.

3 If we truly desire their conuersion, and find that we could loue the vnfaignedly if they had repented.

Mar. 6. 14
15

4 If we can forgieue them their trespasses against vs.

5 If

5 If wee bee more
grieved for their sinnes
against God; then for
their wrongs to vs.

6. If we can acknow-
ledge freely their iust
praises.

7 If we can patient-
ly and meekely endure
their reuilings, being
willing to bee at peace
without reuenge.

8 If wee can for-
beare when wee could
bring shame or misery
on them.

9 If we can endea-
uor to overcome their
euill with goodnesse,
and to relieue them in
misery,

1, Pe, 3, 10
Ro. 12, 14

1. Sam. 24
18, 19.

Rom. 12
Pro. 25. 21
12.

misery, or to doe any other good, either for body or soule.

16. *Desire of death.*

TH E desire of death will bee our Testimo-
nic.

Luk. 2. 29,
30

1. If it arise out of the sence of Gods loue.

2. If it bee conceiued in time of prosperity.

Pl. 39. 1, 4
Iob. 6. 9.
10
Rom 7. 24
Heb. 9. 28

3. Especially, if it arise out of a weariness of our owne sins, and the sinnes of others.

4. If it come from a long-

longing after Gods eternal presence.

5 If it bee ioyned with a desire after the way how to be saued, and an indeauor after holy conuersation and godlinesse.

6. If it breed courage and patience vnder tribulation.

7 If it make seruient in prayer.

8 If it extinguish the eager desires after earthly things.

9 If wee be glad at heart of his comming.

plene vultu dno vultu.

Phil. 1

2. Cor. 5. 8

2. Pet. 3. 11

12

Pla. 90. 12

2. Cor. 5. 9

2. cor. 4. 16

& 5. 3

2. Tim. 4. 7

Rom. 5. 3

Pla. 3. 9 12

Rom. 8. 22

23. 26.

He. 12. 16

13. 15.

Ro 22. 20